



Mahatma Ramalingam.

AUM

New Era Series No. II.

**MAHATMA RAMALINGAM
&
HIS REVELATIONS**

BY SHUDDHANANDA BHARATI



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PUBLISHER'S NOTE.

We have proposed to publish under *New Era Series*, the lives of the great Seers and Saints of South India and the Eternal Wisdom treasured up in their hymns and revelations. *Mahatma Rama-lingam* begins the series. We have chosen for the purpose treatises on twentyfive God-men. Among them come, Saint Valluvar, Kamban the Seer-Poet, The Ecstasy of Manicavachaka, Mahatma Appar, The Upanishads of Tayumana-var, Yogi Nammalvar, Tirumoolar the Siddha, Revelations of Meikandâr, Jnâni Patnattar, Aphorisms of Ovvai, The Inspiration of Arunagiri, Bhakta Tirumangai Alwar, Andal's Love, The Wisdom of Vêmana etc., etc. We invoke the Divine Grace for the fulfilment of our sincere aspiration !

Bharata Shakti Nilayam.

P. T. PUNNIAKOT

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Mahatma Ramalingam.

I. THE CALL TO LIFE DIVINE

WHEN the voice was heard from the tower of the temple of Dakshinèswar: "Come, my children, I am waiting for you!", another voice rang its message of love and light from the bosom of South India :—

"The Supreme Light Divine — the inborn Eternal Light hath straight possessed my heart. I am full of That! I am immortal! Haste ye, men! I vouchsafe you the freedom of the path of pure Spiritual Truth-light! I shall lead ye to divine equality! That is the path revealed by my Father. He hath made me one with Him! These words are not mine! They are His! O my other selves, verily I speak

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unto you the Truth seen of me — The Supreme Spiritual light hath might enough to restore the dead to eternal life. The Omnipotent Lord cometh! It is time! His play is imminent! Surrender unto Him! Love all His creatures! Pray and meditate upon Him! His grace shall be with you! He shall raise the dead! Wake up and come; it is time!"

This was the beatific voice of Swami Ramalingam (the prophet of the Holy *Arul-pa*,* the song of Divine grace) — the voice that with the fire of its heart-melting expressions, soul-awakening effect of its mellifluous sweetness of harmony, the tremendous magnetism of its master's

* *Arul* in Tamil means the ecstasy of Divine grace, *pa* means song: Arulpa = The song of revelation poured from the height of Divine ecstasy.

II. TAMIL

piritual personality and the divine revelation of its ideals, thrilled the bosom of Tamil India only *six decades* ago. A happy few there are still, that have heard that voice and been with its master. Its thrill till holds on, gaining greater and greater vigour day by day, fulfilling more and more the truth of its prophesy.

II. TAMIL

Many are the living harmonies of divine truth that have echoed from the profound forest resorts, from the majestic hill solitudes, from the stately temples with the complexity of their rich art and grand rituals and the luxuriance of the river banks garlanding this sunny Tamil India. Many indeed are the Saint-poets that have enriched this classical Tamil language with their jewelled words and songs flowing with milk and honey from

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the height of oneness with the All-Beautiful (*Sundara*), the Eternally Blissful (*Sadasiva*) and the Lord of the Universal play (*Nataraja*). This ancient living language* with its youthful grace and opulent melody is a repertory and store-house of devotional hymns, inspired songs and poems whose ecstatic thrill to this day mends and melts the hearer, transporting him into the ever-new radiance of life in

* Tamil is an original classical language. Its grammar, diction and prosody are distinctly original. In the ancient days of Tamil-Sangham the Tamil India extended far into the Indian Ocean. The erosive ocean inundations swallowed up most of the land and with that most of its precious literary treasure. Yet, the most ancient work—*Tol-Kappium* (work, the ancient), which is popular to-day as the thorough authoritative Tamil grammar and rhetoric,—existed 9000 years ago. The Tamils had a well-ordered social harmony, efficient

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the All-Love. Among these the songs of Manicca-vâchaka, Vagîsa, Jnânasambanda, Sundara, Tayumânavar, Patnattâr, Nammâlvâr and, last but not the least, the *ARUL-PA OF SWAMI RAMALINGAM* are the marvels of the world's devotional literature, even as Kamban's* art is the marvel of the empire of epic poetry. A recent work as it is, Ramalinga's *Arul-pa* has won an exalted niche in spiritual literature. It is known as the Revealed Book, *Samarasa Veda*, Light of Spiritual life,

government, richness of many-sided art, as is evident from works like 'The Tirukkural' (The Aphorisms of Saint Valluvar), written about the first century A. D. The nation is singularly spiritual with the passion of seeking the one among the many and the play of God in man. Tamils are the worshippers of the All-Love, All-Beautiful and the All-Blissful.

* Kamban, the author of *Ramayana*, is the greatest Tamil poet.

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Universal Bible, &c. It has created several centres of life in its wake. The sage has put in it the intuitive experiences of his wonderful life so instinct with spiritual magnetism. The sage speaks to his Father as an endearing child and prays for His blessings upon humanity in a thousand ways. To unite the Collective man in the Universal Lord and to immortalize human existence were his passion. Ramalinga is adored by the name of *Arul-jyothi Vallalar*, meaning the Seer of the Spiritual light of unbounded liberality. Now let us have a peep into his life and teachings.

III. CHIDAMBARAM.

Chidambaram (S. I. R.) is the holiest place for the Saivites of South India, who are worshippers of the All-Blissful Siva. The very build of its temple is an architectural representation of Spiritual knowledge.

III. CHIDAMBARAM

There God is worshipped as the spaceless, timeless, unconditioned Jnânakâsa (the heaven of Wisdom). The impersonal aspect of Brahman is popularly known there as the *Chidambara-Rahasyam* (the secret of the heaven of Wisdom). In the centre of the temple is the Hall of Wisdom (*Chit-sabai*) where stands the commanding image of Nataraja, a delightful form of the Lord of Cosmic play full of life, light, grace—a splendour of inner poetry. It is so inspiring that the devotee actually visions the Lord dancing with one foot raised. The image is a personal representation of the impersonal behind. The universe of manifold becomings is the stage. The All-pervading Absolute by whose Will every atom moves in space is the Lord of it, commanding every minute detail of the world-play through His conscious force. He has four hands. One right hand holds

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a tambourine (*Damaruka*) representing the creative sound principle. The other right hand holds up its palm tokening protection and the bliss of ripe wisdom. A left hand points to the raised feet, meaning "surrender and be blessed". Another left hand holds the blazing fire of Divinity. One foot is crushing the Demon *Muyalaka*, the mental illusion, and near it is a deer representing the restlessly jumping mind. Another foot is raised in the *turiya* (Super-consciousness) to save the devotees. The Lord tore the tiger of egoism ; He wears its skin. Upon His head is the Ganges, the Energy of action and the moon, symbol of self-bliss. The field in which all the passions of the lower nature, all mental imperfections, dualities and vital desires have been burnt to ashes, is the crematory (*Tillaivanam*) upon which the Lord dances. Great saints of yore have attained at-one-

III. CHÍDAMBÁRÀM.

ment with the divine by the worship of Natarâja with love and knowledge. It was before His presence that Swami Manicca-vachaka and Nanda the Harijan saint, disappeared bodily into the Brahmic splendour. It is this Natarâja who chose our Râmalinga as His son and whom the devotee loved as his Father.

“O Divine Emperor ! O Lord of purifying dance, crown of all the Siddhis, my Father-Mother Natarâja !” sings the saint of *Arul-pa*, “Thou hast made me wakeful, and possessed me as Thy own child. Thou hast revealed unto me supreme secrets of knowledge divine and hast written in my heart unwritten Vèdas. O Purity-Light ! Thou art in me ; I am in Thee ever inseparable in oneness.”

It is in the vicinity of the temple of Natarâja, in the village of Marudur, that our seer was born.

IV. BIRTH AND PARENTAGE.

His father Ramaiah, a village revenue officer and teacher, was a very pious man devoted to Shiva. He led a righteous family life with his wife Chinnammai, the very jewel of womanly virtue. They were true to the saying of Saint Valluvar which is:— “Behold the householder that liveth as he ought to live, he shall be regarded as a god among men.” Of an ideal wife the above saint says:—“What is there grander than woman, when she is strong in the strength of her purity !” So was Chinnammai, unfailing in the virtues of a chaste wife, ever cheerfully ready to perform the sacrifice of hospitality to the best of her husband’s means. The blessings of two sons and two daughters enhanced their delight. God was pleased with this pious household rich in virtue.

IV. BIRTH AND PARENTAGE.

It was a hot summer noon. A venerable *Shivayogi* suddenly appeared before the threshold. Chinnammai saw the stately figure effulgent with age-long penance. "Lord Nataraja Himself appears now before me as such," she said within herself and reverentially welcomed the sage. She delightedly worshipped him, tended him with true devotion and appeased his hunger with sweet dishes carefully prepared. "Thou shalt be blessed with a divine child like me," said he, as he rose up to leave the house immensely pleased with her virtuous hospitality and gave her some sacred ashes which she ate. Ramaiah was very glad of this rare act of charity.

A sage's word fails not. Chinnammai conceived; a new joy filled her whole being. On the fifth of October, 1823, Sunday, when the star Chitra was in ascendancy,

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our seer-poet saw the light of day, smiling like the day-light. Who can measure the delight of the parents at such a God-sent blessing ! They worshipped the Lord and did charity on a very grand scale. That beautiful blessing of a great *Mahatma* was named Ramalingam.

V. THE SELF-TAUGHT PRODIGY

But, alas, the worldly life is a light and shade of weal and woe. The child was only six months old, when his father breathed his last. The responsibility of the family fell upon Sabapati, the eldest son, who after finishing the funeral rites removed his family to Madras. There he qualified himself as a Tamil scholar under an adept and started life as a teacher and expounder of the Saivite Puranas, supporting his family with the honest means that

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his profession brought. He took personal care of Ramalinga's education. The receptive and retentive capacity of the boy, now only five years old, was a marvel. He repeated, even untaught, many poems like those of the sage Agastiar's. Perhaps it was due to the learned family atmosphere. Before he was nine he became a perfect master of his mother-tongue, and already lisped in numbers. Even in his seventh year the fire of God-love was kindled in him, thence forth rising upward in a quenchless blaze. This is the popular story prevailing about the education of Ramalinga :—

He was born wise and, though he was untaught, he taught. He was put under the tutelage of a famous pandit. But our young prodigy was negligent to the book-lore that the pandit taught. For his

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why of it. " My child, how long are you to steal into the house by the back door and eat stale food like this? If you apply yourself to studies as your brother directs, you need not suffer like this; if you stoop earnestly to learning, you can be one with us, the darling of our love and affection. See, to-day so many feasted themselves here and you, a member of the house, have to eat the late stale food like this!" Moved by these words of love and sympathy, Ramalinga answered resolutely: " My mother, I shall study; only give me a room upstairs, and a mirror". Whatever he asked was at once granted and the boy shut himself all day long into the room. What was he doing? Studying, pouring over books? That was the fond impression of the household. But our saint was meditating upon Lord Shanmuga and upon his chosen Master Jnânasambanda

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and was melting into psalms and hymns ! He was indeed pouring over unwritten books ! He had the highest vision of the Divine Lord who poured the abundance of His Grace into this golden vessel of spiritual longing. From that time he surprised his learned brother in expounding the scriptures. Thus untaught by man, he got omniscience from the Omniscient.

The knowledge that descended got assimilated into his life even as easily as it got into his heart. Deep compassion for fellow-creatures, tender love to all, kindness of speech, gentleness of manners, humility, simplicity, uprightness of heart, purity of behaviour, truthfulness and music of words, restraint from vain talk, self-control, aversion to show and vanity, sublime devotion and, above all, a passion to probe deeper and deeper into the secret treasure of the self in that

V. THE SELF-TAUGHT PRODIGY.

formative period characterized him as the great saint to be. His born intuition enriched his knowledge and genius, far beyond the ken of study and scholarship. He used to read *Tiruvachakam*, the sacred work of Saint Manicavachakar, the magic of whose words is sure to bring a divine change in the devotee. The life of Jnâna-sambanda* appealed to his devotion most and he worshipped Lord Shanmuga with great fervour. His inspiring canticles on Shanmuga are very popular and are sung with great rapture. Sings the poet in one of his prayers :—

“ I want only the company of those
that bear a single-hearted love to Thy

* The greatest among the Saivacharyas; Jnanasambanda's divine consciousness was awakened in his third year. His powerful songs have worked countless miracles for the good of all.

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feet ; the company of the cloven-tongued I must avoid. I want to extol with delight Thy Glory ! Falsehood I must avoid. I must follow the spiritual path. The devil Arrogance should not possess me. I must completely forget sex-desire. I must never forget Thee. I want wisdom, the wealth of Thy grace and a disease-free life. O beautiful Lord Shanmuga, can a worm attack the fire ? Can a deer jump to the sky ? Can a rat scare a terrible tiger ? Can a fly move a mountain with its wings ? Can a straw cleave a pillar of adamant ? Can darkness cover the sun ? No, no ! Can weakness, lust, ire or mental pride approach them that worship the feet of those that set their heart upon the golden feet of Thy true lovers ? ”

The atmosphere of the house was surcharged with piety and poetry, his brother Sabapati being a deep devotee

VI. INNER — AWAKENING

and an able expounder of the holy books which are all in most sublime verses. Ramalinga eagerly sought after true saints and the wise and discussed with them about the Vedanta and Siddhanta philosophies, giving an original turn to any theme under discussion to the great surprise of the hearers. The poems that blossomed out of his pious devotion even in his ninth year have remained ever since fragrant and fadeless in the heart of devotees. Thus he passed seven years.

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Now we find Ramalinga, a fair youth of sixteen, before Lord Shiva in the temple of Tiruvotrioor near Madras. Voluminous are his sweet poems upon this deity. We are possessed by a blazing fire of spiritual yearning as we read them. Such was his flaming thirst after divinity then :—

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extreme inattention he was taken to task severely by his brother. Remonstrances failing, the angry brother commanded his wife not to feed the boy in the house and expelled him. But the sympathetic lady used to feed the boy as he stole into the house by the back door late in the afternoon when the brother had gone out. One ceremonial day Sabapati, grandly feasted a number of friends and relatives and felt much the absence of his little obstinate brother. The household was taking rest and only the brother's wife that loved him as her own child kept watching his steps. Late at 3 P. M. came our Ramalinga. The lady kindly treated him to the cold remnant of the feast and was melting into tears of pity as the boy gulped up the food fearing that his brother might come. Moved by the tears of his motherly sister-in-law, he demanded repeatedly the

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“Omniscient Lord! why, O why yet dost Thou delay Thy grace? My heart is swollen with weeping for Thy grace! I weep like a bereaved calf! O Beloved, do not my unceasing appeals touch Thy heart? If Thou — my sole refuge — art indifferent unto me, where else am I to go? Like bees upon fresh flowers, the blessed ones feast upon the honey of Thy lotus feet! When shall Thy mercy admit me unto That supreme joy? Poorest of the poor I am! Forsake me not, O All-powerful One! This burden of life in misery and darkness is unbearable to me! Thou art the Omniscient One! Thou alone art! I am Thine! It is Thine to save me! Thou art my sole refuge!”

The passion of his devotion thus went on yearning day and night with a flood of heart-rending melody till at last the All-merciful did respond to his call,

It was a grand festive occasion. Ramalinga with raining eyes and a sighing heart was circumambulating the great temple, followed as usual by his pious admirers. His searching eyes suddenly fell upon a divine *Yogi*, the magnet of whose personality powerfully attracted him. His friends could not know where he went nor could they find him out. Flaming with aspiration, panting for divine knowledge, Ramalinga fell at the *Yogi's* feet under an uprooted tree and poured out his heart to him thus:

"O Ocean of compassion, nectar of Soul, cure of my ills, how shall I mouth thy glory! Thy grace readily showers on true lovers! My supreme master, at thy feet do I take refuge! I fully surrender to Thee! O Father, Mother, my All! Wastness of mercy, All-knowing, accept and save me!"



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Thus praying in frantic ecstasy, he caught hold of his feet. The mysterious One raised him, looked into his eyes with the fulness of his compassion, opened the inner eye of the true devotee, initiated him in God-knowledge and kindled the spiritual fire in him. Blazing with that celestial fire, the devotee stood transported with *Ananda* when the words fell on his ears: "I am ever with thee. Ramalinga, fear not! O my beloved lover, with thy sweet poems shalt thou worship me every day! My grace shall be ever with thee", and the form suddenly disappeared. Who can explain this miracle to a modern sceptic mentality that insists upon a proof in the test-tube before believing anything beyond the grasp of its limited senses? Who could this mysterious *Yogi* be? Was it the Lord Himself? He was sure of it. He had no

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other human master to the best knowledge of his most intimate disciples. Or was it the one that had prophesied his birth? The pure ones that have renounced everything in their mind, sages of equal vision devoid of likes and dislikes, attain Him. He is the One that holds his joyful dance in the *Chidakasa*. He lavishes His grace freely upon all devotees that take shelter at His feet. He is inseparably bound to His lover's heart. His partiality takes even their wrongs as right. Sincerity approaches him straight. "O my Lord has showered His mercy upon me," sang the saint, "I breathe in Thee, my Lord! I eat, for Thou feedest me! I sleep, for Thou rockest me! I see, for Thou showest me! I enjoy, for Thou gladdenest me. I move, for Thou movest me. I am, for Thou art in me! Without Thee who am I, what can I?" In this strain he went on

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praising the Lord. Emotion left behind thought, thought, word, and word, the pen! Torrents of inspiration! The deep pathos, the subtle humour, the most familiar and plain steps with which he approaches his saviour Lord, the open confessions of his human weakness before the All-Perfect, his tender entreaties for inseparable union, the richness of similes, allusions and allegories that he brings into his expressions, are all joys to be seen and felt in the original.

VII. GOD-CONSCIOUS LIFE

So the perennial stream of inspired poems kept on flowing towards the ocean of *Sachchidananda* with added tributaries of fresh spiritual experiences. He had no mother; God mothered him. He had no father; God fathered him. After long singing and prayer, one midnight, he felt very hungry. The world around was dead

VII. GOD-CONSCIOUS LIFE

silent and the *Bhakta* forgot his hunger in trance when lo, some one resembling the temple priest wakes him up, gives him the sweet *Prasada* of Shiva and vanishes ! "He is my mother. He knows my hunger and feeds me. He helps me even before I expect. One midnight He woke up and fed my hunger! He could not bear his child's hunger. Likewise he would fill my heart's hunger, too," — thus does he praise the Lord's loving mercy in a chapter of his poems.

His days were divided between Madras and Tiruvotriyoor. Many pious devotees and great scholars became his followers. "He whose mind has been swallowed up by *Brahman*, He whom the pious and the wise regard very highly, the praiseworthy one," — as such he was extolled by men of merit in those days. His quickly developing spiritual consciousness, and his mature love

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of the Divine, kept him soaring high above mundane thoughts in an ethereal atmosphere of holiness, when his mother and relatives tried to pull him down to the yoke of wedlock. His freedom refused the bondage, plainly reminding them that he was meant purely for the path of holiness and had not the least inclination for family life. The importunate and learned elder brother persuaded him to follow the example of his hero Jnânasambanda, who did consent to his father's entreaties to marry. "Everything goes by His will! Do then your pleasure. Let me witness even that play of His in my life." So he yielded verbally, completely detached in his heart. The desire of the relatives was fulfilled; but what did Ramalinga do on the nuptial night? He was steeped in the study of *Tiruvachakam* a holy book of hymns addressed to Shiva, and his mind was far

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VIII. UNIVERSAL COMPASSION

beyond the grasp of these sensualities around and before. He never lived a worldly life.

VIII. UNIVERSAL COMPASSION

Now let us be guided purely by his own recollections of his life in a poem of about 516 lines, entitled "*The great petition of the Son.*"

"O my master, Almighty Father,
Thon hast embraced my awakened consciousness!
Thou hast showered upon me
Thy immortal grace and hast made me
one with Thyself. O my soul's supreme
Light, Father of my existence, nectar of
instant mercy, life of my life, hear my
true confession and appeal!

"Thou hast excused the thousand
misgivings of this steel-hearted fellow and
endured to dwell in his heart for ever.
Sweeter by far than honey, milk and

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nectar, art Thou sweet in my heart. I was wallowing in the lower nature. Thy merciful hands have raised me and placed me among men of true wisdom. Thou knowest my weak pity. I cannot bear to see fatigue, distress or sorrow in my relatives and in others. I cannot bear the hunger, disease or poverty that afflict others. When friends, young and old, relate to me the woes of life and speak to me about their family feuds, my heart would burst into tears. When the bereaved wept for the dead, my heart quaked with sorrow. My heart would shudder at the mention of the wretched sinners that mercilessly kill innocent, dumb creatures to gorge their greediness in the name of gods and religion. In the name of a hundred false deities people kill oxen, goats and hens! O I cannot bear this! I cannot pass by those places. I cannot bear to see angling and hunting.

VIII. UNIVERSAL COMPASSION

I cannot bear the pitiable cries of birds and animals and the suffering of any creature on any account. I grow thin with misery when I see people eating flesh. When I hear how in this world man cuts the throat of his fellow-man, I stand petrified with extreme sorrowful surprise. Whenever a harsh word slipped out of my tongue, an untruth, or an insolent grin, whenever lust, desire anger or greediness slipped into my mind, Thou knowest how severely I have repented. Whenever I ate rich dainties beyond my moderate wants, I felt uneasy and contrite. Whenever I entered Thy temple with a divided heart, I have repented and drawn it back unto Thy feet. The world makes much of wealth and the wealthy. Lest frequent visits to them should give an impression that I hanker after their favour, I safely kept myself back from going to rich friends. I shudder to

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think of the terrible suffering of people from lust and sex weakness. When women forced me, I avoided them cunningly and took care not to tread even that street. Beautiful damsels have made eyes at me, called me, entreated me pulled at my hands, tempted me with their vows and presents and even fallen upon me, yet with a tremble I have contrived to escape them perfectly unstained. I shudder to see, O Lord, how people lose themselves in drink, thieve other's belongings and set fire to other's habitations. The sufferings of the poor rend my heart. I couldnot bear to put on laced clothes and walk with a proud gait swinging the arms. I have always kept my hands folded in humility. I would not proudly sit placing knee upon knee, sing aloud in other's hearing, sleep upon soft quilts or talk with long words and gesture. I have never quarrelled with others, I have

VIII. UNIVERSAL COMPASSION

always avoided the crowd and could not bear to see the ways of the world. I have tried to escape the buzz of the town life in Madras, choosing rather to ramble in lonely fields and forests, groves and temples.

“I cannot see how people could live away from Thy pure spiritual path. Out of ego they follow the way of self-slaughter and homicide and have not yet awakened to the blessings of Thy spiritual light. I tremble at the way of the world. Since thus I came to know the world, I have firmly taken refuge in Thee, never forgetting Thee at any time. Even from my playful boyhood, I have been living a life of surrender at Thy feet without the least stain of worldliness. I have regarded Thee as my father and supreme master. I am Thy child. Thou knowest me all through, yet wilt Thou be unresponsive to my entreaties?

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"Lo, they drink, brag, swear, quarrel, gamble, slay, fornicate, disobey pious elders, violate righteous laws, wound their father's feelings by the audacious insolence of their youth and immorality. Has Thy son ever been such? O Father, grant my petition. Like the bounding stag, people seek sensual pleasures and fall into the lake. They commit a thousand sins. They are so miserly that they will not give away even a grain of rice to a hungry crow. They are like loaded bulls toiling in grief. Like the swine they welter among nasty desires and street refuse. They bark in utter thoughtlessness like dogs, regarding their darkness as light. They follow selfish desires and wander with the monkey-mind. O how can these abide in the waveless sea of Thy bliss? O Father, rule them with Thy grace!"

IX. LIVES FOR GOD ALONE

When the bud of the spirit in man blossoms, like hungry bees are true seekers attracted to its immortal sweetness, beauty and fragrance. Ramalinga's purity of life and divinity of voice spread his name far and wide and true seekers of different castes began to flock around him. He cleared all their doubts and expounded to them the deeper truths of Vedanta and Siddhanta as he had experienced them. He also compiled, at their request, a few treatises on spiritual subjects, besides the regular songs with which his inspiration worshipped the Lord day and night.

He never abused his gift by flattering the worldly rich, nor, as we have already seen, would he frequent their houses. One day a relative begged of him a recommendation to the rich. "He who owns me, Him

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I would approach and entreat for what I require. Even at the risk of being broken to pieces, I shall not approach any one said Ramalinga. Yes, the Omnipotent knows what his child wants better than the child himself. He could provide him better than any one else. An obliging friend or the most loving relative could not do more. What He wills shall come. He declined even invitations from his devotees on special occasions. Once he was humbly requested to bless a young man who had come to him from a marriage home. " You have neither wealth nor rich habiliments, nor opulence, nor grand personality. You have neither strength nor fame. O my mind, you are not fit to be married; how then are you going to marry in that grand man's home?" he said. He wrote a few witty verses in this spirit and courteously sent them to the invitee.

Such was the tenor of his life.

X. BEFORE THE FATHER

Chinnammai left her aged body and his second brother Parasurama was attacked by a severe disease. After the funeral rites of the mother were over, Ramalinga started for Chidambaram with his brother. In 1855 he left Madras for Chidambaram visiting on the way a few scholars at Pondicherry.

X. BEFORE THE FATHER

He stands before his Father now!
With brimming eyes and hymning mouth
and heart immersed in love he stood:
“Can my life breathe a second away from
Thee, O Lord. Thy grace is everything
to me, O Supreme Transcendent! For
bread, for clothes, for the worldly wealth
I have never prayed to Thee, O, Lord!
For Thy sweet embrace I pray fervently,
O Beloved! My passion for Thy close

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O my beloved husband ! Crown of Siddhas, universal Dancer, I am eaten up by love of Thee ! I reck not of what men speak of me. All my desires I have left behind. I crave not for sensual enjoyments ; jewels I require not ! Nor do I long for heavenly joys, O Truth ! I want Thee to play with me, do Thy gnostic dance in me. It is the play of spiritual knowledge that I yearn for.”

“ O Lord, Thou hast raised me up to the highest spiritual height. Grant me the perfection of pure true knowledge. Thou hast revealed unto me the true knowledge in its vast glory. Could I waste my life in diversions ? Not a single breath of thought I have for anything else in the world. Gone are all mental constructions. The *Spiritual path alone*, the path of Truth and Light alone, shall live and thrive conquering all. For this Thou hast given

X. BEFORE THE FATHER

me breath ! O Revealer, Thou hast given me Thy grace. Thou hast melted my rocky heart. O strainer of nectar ! The hour is now, unite with me in an utter embrace."

Thus he began to pour out his passion with limitless ecstasy of heart and the Beloved possessed his soul.

He then visited other prominent temples followed by disciples and singing psalms wherever he went. All his hymns find a record in the *Arul-pa*. In Tiruppadi-rippulioor, a holy place fourteen miles away from Pondicherry, he met the Brahmasamajists in a heated discussion on idolatry. "Worship of the personal God in images is a sure step to realization. Anyhow the human ego is surrendered to a greater principle and man rises up. The all-pervading *Brahman* is in the idol too. He is not bound by his personality or imper-

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sonality, by his being or becoming. The Vedic imagery of the *Virat Purusha* (the Universal Lord) has indeed a personal touch in it." So he successfully maintained his side and came back to Chidambaram and thence went to Karunkuzzi near his birth-place where his sick brother left his body. He gave him an honourable burial. But these deaths incensed his passion to immortalize human life all the more.

XI. ASPIRATIONS

Now God has brought him quite near the field of his life-work. He settled in Karunkuzzi against the piteous entreaties of the Madras devotees to return. He is said to have performed the miracle of burning a lamp with water, at Karunkuzzi. Bats come seeking ripe trees; so did the pious come to this ripe tree of spiritual knowledge. Along with the joyful aspirants he

XI. ASPIRATIONS

had also to encounter the heavy heads loaded with books. Proud scholars had at last to relinquish their book-pride before his fullness of true knowledge. One great sanyasin learnt from him the practical Vedanta. Ramalinga never pretended ascetism. He was clad in simple white and with a humble mien he moved with all. He sought wisdom in silence. It was believed that sacred ashes from his hands had power to cure leprosy and other diseases. Whenever people approached him for sacred ashes, he would give them through some - one near him never showing himself to the world as an ascetic. He pondered deeply over the divided mentality, vital-stiffness, obstinate ego, dull *tamas*, false customs, harmful superstitions, learned ignorance, ignorant learning and the stumbling steps of his fellow-

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creatures around him, and prayed for the grace of his Father upon them all.

“Grant my petition, O Father! I must do good to all beings. In all worlds I must spread Thy glory. A pure, blissful spiritual path should flourish in Thy favour, all the world over. In fullness I must enjoy Thy bliss. Unfailing Truth I must speak to men; my words should carry proof in themselves. This dead humanity I must restore to eternal life again by the force of the immortal Light divine. I must see God everywhere and sing and dance in His presence. I must enter into every life and all its woes. Perfect equality should unite all kinds in one spiritual pursuit. Carnal attachment, carnality, ego and sin should perish, leaving no trace behind. I must be free from likes and dislikes, wants and aversions.

XI. ASPIRATIONS.

I must manifest Thy glory. I must hail Siddhanta and Vēdānta upon a common basis. All should enjoy Thy bliss, the blessing that Thou hast showered upon me. I must be one with Thee in an immortal form that the elements cannot destroy, nor weapons. I must defy death in me and in all others.

“O my beloved, even as I was playing in the streets Thou didst voluntarily garland me with bliss. Thou didst love me while young. Has that love turned cold with age? O my King, I firmly hold Thy feet. I cannot leave my grip. It is a life-grip. Am I not Thy son and art Thou not my Father? I cannot bear the ills of this ignorant world. Give me the light of Thy grace. I cannot suffer the woes of living beings. I keep alive looking for Thy grace alone. Once Thou didst

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by Thee, I will leave off food and sleep, give up life itself, if Thy mercy favours me not."

To embrace the Truth-light of eternity and to gain God's grace to immortalize the human race he rushed headlong into a passionate flood of emotion. Day and night he wept and wept and a contemporary disciple of his told me that all night long one could hear his sobs and see his bed wet with tears.

XII. DESCENT OF THE SUPREME LIGHT.

One day while he was deeply meditating in his hut at Mettukkuppam, the Light descended upon him and possessed him and a lamp is still kept burning in commemoration. That light he called the **Vast Light of divine Grace** and his *Arul-*

XII. DESCENT OF THE SUPREME LIGHT

perum-jyothi agaval (couplets upon the Grandeur of the Divine Grace-Light), a veritable Upanisad extols in about 1500 lines its transcendent glory.

“O the supreme light! — It is the giver of all joys. It has steeped me in Perfect bliss. Doubts are no more. It has revealed the knowledge of immortal existence. From the vastness of Turyananda it pours upon my hall of Wisdom. It is the Power of Divine works. It has killed death and has given me immortality. It pervades all the universe and does everything. It raises the dead again to life and brings heaven upon earth. ‘Do marvellous works here!’ it cries, ‘Thou art one with me — no more two.’” How it descended upon me when I was thoroughly free from all the mental creations of castes, creeds, religions! It has made me endless. By its power of bliss it sheds wisdom upon me.

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'See all beings as one! No more woes! Everything shall be done by the Supreme grace. This is the path of light; all else, that of darkness. Thou art in all, everything is in Thee. Spread bliss among all beings; death is no more!' Such is its message. O it is a state beyond thought and word. It has spoken unto me the supreme secret of the supreme Divine. It has revealed unto me all that I have to know and has permanently possessed me. It has given me all Siddhis. 'I am; I am the Truth!' it proclaims. "It has the power to raise the dead, It has made my body golden. O Love! O Light! O Joy! O Truth! O Vast plain of splendour! O Effulgence! O Fire! O Shakti! Hail, hail!" So goes on his boundless rapture hailing that supreme Light. He sincerely aspired that all the world should see and realize that light and rise up to

XIII. A MEMOIR.

Life Divine. It cannot be denied that Ramalinga made a good beginning in having received that dazzling flash of Truth-light whose radiation alone can raise man to Spiritual perfection.

XIII. A MEMOIR

Very meek and humble, loving and gentle, simple and plain, true and sincere, worthy and enlightened as he was, he too did not escape the slings of that calumnious part of the world, whose trade in ignorance is to persecute the really great that meant good for all and showed a purer path to blissful life. Ramalinga's path, purely original and universal at once captured the minds of the people. He was what he uttered and he uttered what his Father spoke within him.

"He was a perfect *Siddha*," says a learned contemporary in a memoir, "He

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had a wonderful power in him to convert flesh-eaters at once into vegetarians. The magic of his magnetic look would pierce into people's hearts and purify them. He could very easily read the minds of others. Nobody knows who initiated him. He would often disappear for many days together from the sight of his disciples and none could guess his whereabouts or how he came and went. People would often entreat him to bless their homes and would prepare rich dishes for him. But he would suddenly appear one day when only a very simple meal was ready in the house. He was in those days a straight slender figure, not tall; he had a long sharp nose and broad lotus eyes sparkling with spiritual fire. He always put up a countenance of sorrow (for his fellow-creatures). During his last days he allowed his hair to grow

XIII. A MEMOIR.

pure white clothes. He was like one that did *Tapasya* by hard fasting. None ever saw him sleep or rest. He took food once in two or three days in a very limited quantity. At times he would fast for two or three months taking only sweet syrup."

Such was the humility of the saint that he never liked people hail him as a Mahatma and worship him or his picture. So luminous was his body that all attempts to take his photograph failed. Only an empty patch was left on the plate. What we have now is a painting by a disciple. "Worship me not; I am nothing; I talk His words; let all worship be done to Him, my Father, the Lord of Light and Truth. I am only a humble servant of this Spiritual communion that my Father has inspired me to organize. Meditate, adore, realize Him in the Self." He would

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liked even the word “Swami” before his name so that he always signed his name as RAMALINGAM. He clearly foresaw the time when his object would fulfil itself in humanity later on. He strongly appealed to his disciples to realize the innate divinity within and surrender all ego to the supreme. Universal love, Universal brotherhood, divine equality of man, descent of Spiritual light upon humanity, immortalising earth-life by bringing the Light-Power below to the material world were the five elements of his chosen mission. He did not accept any of the so-called faiths. He called his path not by any religious appellation. He called it the pure Spiritual path of Universal harmony (*Suddha Samarasā Sammarga*). The circle of his disciples was known as the Spiritual Assembly (*Sammarga Sangha*). Realization of the Spiritual Truth-light by absolute surrender,

XIV. THE ARULPA

prayer, meditation and purity was the way shown by him.

XIV. THE ARUL-PA

His *Arul-pa* is an endless treasure of lofty ideals, breathing boundless love for all, at once elevating the mind of the seeker and awaking the spark of truth in him. Egoism vanishes at once and a feeling of absolute surrender possesses the heart as one deeply listens to it. The seer was all spiritual light and his sayings were its flashes.

Now to bring this treasure of *Samarasit Veda* within the scope of a wider public, his learned disciples published it in five volumes and his more advanced utterances (sung after he had realized the Light) in a sixth volume. They entitled it "The Revealed Book of Songs inspired by the Divine Grace, sung by Swami Ramalinga, the

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Benevolent Giver of Spiritual Light." It inspired joy and love in the knowing ones, while at the same stroke it excited the orthodox revolt. The opposition was ably championed by a gigantic scholar of repute who wielded the popular mind by his numerous services for the propagation of the Tamil Saivite literature. "The songs of the ancient saints alone — (the Thevarams, Tiruvachakam, etc. that have proved their divine worth through many a miracle) — deserve the title of 'The Revealed' or 'Divinely inspired'. These songs of to-day we cannot accept," they protested, starting a restless campaign to condemn the *Arul-pa* and circulating pamphlets of disapproval. The scholarly disciples of the Seer heroically met all the slings of calumny.

While thus their wranglings rent the air, what was the sage doing? "The words

of the realized ones are divine ; others are not that. Those that know not this truth, rigid in their old ways and habits, condemn every God-inspired work before them. Contradiction is in the human nature. The old works must be known as they were, and this new one must be known as the Arulpa." Proving his side with his clear-cut arguments he went on with his chosen work, profoundly calm, and unaffected.

XV. THE GREAT CONSTRUCTIVE WORK IN VADALUR

In 1867, he thought of giving his spiritual mission a lasting form. He was inspired to choose a field (Vadalur* is its name) quite near Karunkuzzi, the place of

* Vadalur is connected by the S. I. R. It was also one of the Seer's visions. Every year it attracts thousands of devotees, especially in January, when there is a grand festival there.



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his permanent stay. That place he named North Chidambaram of Wisdom (Uttara-Jnana-Chidambaram). There he began his gigantic constructive work which remains and flourishes to this day. He started a “Samarasa Sangha” for the regular propagation of his universal ideals. Universal love and brotherhood in divinity was its sublime mission. A Charity-house (*Satya Dharmasala*) was started to feed the pious and the poor without any caste difference. It is said that ten thousand people were fed within three days of its starting. A school (*Samarasa-Dharma Padasala*) was started to teach students the *Arul-pa*, his songs and ideals. A “True-knowledge-League” (*Satya-Jnana Sabha*), an auditorium, was established to preach the Spiritual ideals equally to all. A “Bhajana Mutt” was built in which the Mahatma

XV. THE..... WORK IN VADALUR

sang his sacred hymns along with the devotees. The crown of all this charitable, humanitarian, educational, devotional and spiritual service was the establishment of a magnificent temple where Supreme Grace-Light, the Beatific Splendour was adored. It was open to all devoid of caste and religious distinction. Forty acres of land were chosen for this work. The work of this Temple of knowledge was finished by his disciples within about six months. It is a beautiful lotus-shaped octagonal building, well planned for common worship. The sevenfold Chitshaktis (forces of divine consciousness) have been represented by seven bright lights with a curtain behind each. The last golden light tokened the Supreme Spiritual light of the *Satchidananda* plane whose realization makes golden even the body. *Satya Jyoti* (Truth-

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Light) is worshipped there. *“Hail Supreme Light divine! Hail Supreme Grace divine!” This is the *Mantra* that they utter in a sweet chorus as each screen lifts up and displays the light. The hall is lively with the singing of the *Arul-pa* during the hour of Light display. No other ritual elaborations are allowed except the worship of Light as a symbol of divine knowledge.

XVI. THUNDERING CALL TO LIFE DIVINE

The Saint insisted upon *Sadhana*, real practice of the spiritual knowledge and gave little room to the mental gymnastics, the pastime of the pedantic tongue. He

* The Tamil version of the *Mantra* is “*Arul perum jyoti! Tani perum karunai.*”

XVI. THUNDERING CALL TO LIFE DIVINE

started indeed a new era for the free flow of the current of Spiritual life and universal brotherhood in an atmosphere thick with divisions, castes, creeds, blind orthodoxy and garrulous scholarship. He cared little for the back-biters and went forward with his banner of light supported by the Supreme grace. The Light he realized in the supreme plane of consciousness, was the guiding star of his practical mission of universal love and spiritual harmony. His deep introspection, sublime meekness, electric expressions, indomitable energy and superhuman power, his magnetic presence, and the unknown current of his influence that purified life, deservedly brought him the title of "*The benevolent giver of the Light of divine Grace*" A prosperous centre soon gathered around his radiance beaming with love, light and

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“When my heart was melting with the deepest love, The Supreme Lord of Light, full of mercy, came afoot to where I was deep in the self. He flung the door open, called me near with a smile and gave me THAT, saying “THIS I have given THEE on earth. Go and do good to humanity, leading all to spiritual life. With THIS shalt Thou accomplish it!” That THIS was the TRUTH LIGHT. (Satya Jyoti.)

“O Lord, in the heart of true lovers Thou art! Thou hast given me a *Siddhi*, rarely the privilege of any one else. By Thy Grace, let this world soon walk in the Pure Spiritual Path of Thy Light and Grace. Let heaven descend upon earth. Lo, these people are dark within, seeming white without. Let me purify them and gather them around Thy radiance.

XVI. THUNDERING CALL TO LIFE DIVINE

Into this existence (upon this material world) Thy truth and its power of life divine must be brought down. This is the mission of the life that Thou, my Father, hast given me. I am ever deathless. The divided mentality is no more. Thou hast become one with me and I am Thine for ever. O men! take hope, live long! The Lord of Light and Truth cometh! It is time! He shall raise the dead to immortal life. I utter not falsehood, there is no trick or pretension in my words. I conceal nothing! I fear none! Behold, my Father cometh — The Effulgence of Wisdom, the Master of Truth-light! Come, ye who are earnest, come with love! Come with me and enjoy His deathless knowledge — His light that shall immortalize life.

“ Lo, there is an opulent Empire upon the summit of the Ineffable. There in a hall of light my Lord holds his dance.

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There is neither day nor night in it. Those who rise to it are immortals. By its effulgence the dead shall rise to Eternal life. It is the climax of knowledge, the vastness of all vastnesses. There is the *kingdom of Satchidananda*, on the peak of your inner self ! O how can words describe that marvellous splendour ! Attain my Father's grace ! By that alone can you know the immutable glory. There flows the stream of milk that can feed you with fulfilment. There with a golden body you can enjoy eternal peace and rest. Wisdom shall reveal it. It is all-conquering.

" There is but one — the only one that is, the all-pervading, the all-in-all, It is manifest in the gross, subtle and the spiritual planes of existence. Every being is its spark. It is known by inner spiritual communion and not by the imperfect

XVI. THUNDERING CALL TO LIFE DIVINE

human mentality. It reveals itself with the unfolding of the divine consciousness.

“O my people! Waste not precious life in falsehood, slaughter and gossip! The light is within you! Would you fall into the dark well even with a torch in hand burning bright? Meditate upon the Lord of Light seated in your heart! You grow grey with fear, indolence and sensuality, die and become dust!

“Ignorant of the One supreme, you waste your time in the meshes of quarrelsome ‘isms’; you know not the path of Immortality. Your living is not life. It is a veritable death! Come, set foot on the spiritual path! Come and attain Immortality! Behold, my Father comes! It is time! Prepare His way! Surrender your ego-personality!”

This is the ringing call of Ramalinga! It is impossible to do justice to his limit-

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less inspiration and lucid felicity of language in a foreign tongue !

XVII. CONDUCT OF LIFE

Not only did he preach the knowledge of the highest light and lead his disciples on the spiritual path, but also set up hygienic rules for long life to family men. He showed them practically how to keep the body young and bright. How a man should eat, what are the particular vegetables that he can eat, what he should avoid, how he should walk, sleep, talk or move, the healthy limit of his sex relations, how to transform the sex energy how to exercise the body — indeed, everything that promotes man to the life divine is dealt with in detail in his *Arul-pa*.* His lectures upon

* In the Revelations of Ramalinga the reader can find some of his hints on Spiritualised existence.

XVII. CONDUCT OF LIFE

these subjects have been recently published. "Take shelter in the Lord of Light! Throw off all your doubts and fears. Fear is death. Pray for my Father's love and cultivate universal love" is the burden of his harangue. In short, he has prepared the path for the royal march of a new conquering force that shall leave death, disease, misery, division and strife far behind it. His Gospel of Truth shall universally spread its light, as Truth must, whatever be the tongue that speaks it out. Time is Truth's loud-speaker. One day Ramalinga shall speak through the heart of the world, the life of the world and the speech of the world.

"I speak the Truth that ye shall be pure in life divine. Revile me if you would. I shall forbear all and shall never take calumnies to heart. Fear I have long ago lost! Honour and dishonour I have none.

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He, my Father, forbeareth all the wrongs.
He is All mercy. Think of Him — The
one Universal Lord. Take refuge in Him.
This is what I repeatedly say.” He pre-
ached thus and promised the sure fulfilment
of his spiritual mission in the near future.

XVIII. HEARKEN !

“ The Hindus may not hear me now !
But hearken ! Great souls are coming from
the West and from the far North, who
shall take up my work ! Universal love and
spiritual light shall conquer ! Now the
Spirit of Darkness holds its sway ! Its hand
shall weaken in ten years, and a *New era*
shall be born in the life of man. People
shall leave off flesh-eating. All castes and
creeds shall pale away and the *Dharma* of
Universal love and brotherhood take root
here. God is Universal love. He is all-
equal and all-embracing. As the spiritual

XVIII. HEARKEN

consciousness awakens it will command nature and fulfil the divine work. I shall disappear for a time and come again.

“People around me may not believe my words. They are not yet ripe to understand them. The true members of my spiritual Sangha are in the far *North India*. Your obdurate heart may not understand me. But my words shall have their fulfilment. From Europe, North India and other countries men of knowledge shall come and carry on my work of Universal love and brotherhood. Then, you shall know the truth that I speak. Good souls from the far North and West shall do boundless good to India.”

These remarks were sent afterwards to Madam Blavatsky and she has written a note upon them in “Hints on Esoteric Theosophy”, whose substance is as follows:—

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“He is an undoubted Mahatma, having lived doing extraordinary work for the *Universal brotherhood* with his indomitable desire to raise humanity to the spiritual height. His prophecy about the Universal brotherhood in India to be established by the wise from Russia and America and the far North India is quite correct. In 1873, I got a command to go from Russia to Paris; in the June of the same year to the United States. I went to New York. It was during this time that the Mahatma was telling what would happen in the future. In 1874 I met Col: Olcott. In 1875 the Theosophical Society was started and in 1879 it was transferred to India.” But besides this fact about the Theosophical Society, there is a deeper Truth in his prophecy whose fulfilment we are slowly witnessing now.

XIX. THE CURTAIN FALLS

Now let us ring down the curtain upon the last scene of his life — his marvellous disappearance. (It is my duty here to relate what a personal witness told me about his last day. Persons still live that have been at the spot.) During his last days, he was living in a thatched hut vigorously proclaiming his prophecies. He was telling that he would disappear in his fifty-fourth year. In 1873, he gave thrilling lectures on Universal brotherhood for six months. During the last quarter of the year, he kept complete silence. Then again in 1874 he continued his addresses and prophecies.

The last hour comes now! In a specially prepared room within his hut, upon a bed he laid himself and began:— “ My beloved ones! I have to be away from you — out of sight — for a time. (He did not

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indicate how long.) This body will not be available for burial or for burning. I am in *Suddha Nirvikalpa Samadhi* (Supreme state of pure Bliss-Consciousness). For a while I will wander as a *Siddha*. I will work not only in India, but in the western countries too. I will return at last with a divine body! Now close and lock all the doors and windows; completely close and seal them. But if the curious open this room there shall be only emptiness!"

It was 4978 Kali era, Friday, the 19th day of the Makara Masa; the star Punarvasu was in ascendency before the middle of night. The room and house were safely locked. The wondering multitude kept besieging the hut day and night. There were also vigilant eyes to see if any trick went on. The authorities too were there. But when curiosity opened the house and looked in there was only void! Wonder and mystery still hangs upon this event!

**REVELATIONS OF
RAMALINGA**

1. FATHER COMES.

Deign to hear me, O people of all corners of earth; slight not my word as untruth:

The Father, Giver of Energy, descends anon, here upon earth to fulfil His divine play, believe!

2. MY LORD SHALL COME.

He gave me His body, His grace, His substance; He would never sever me. He has entered my body and dwells in my heart; He has mingled into my Life! Friend, my Lord shall come in the dawn and be here. Quick, adorn the mansion for Him! Friend, doubt not His coming! The words of my unequalled Master are true, true, absolutely true.

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3. HASTE YE

Haste ye here, O people of the world ! Believe my truth ; mistake me not ! It is hour that the ALMIGHTY SIDDHA comes here to rejuvenate even the wrinkled decrepit, to raise the dead, to do many a wonderful deed ! You can attain all boons from Him ! Meditate upon Him whose play is an act of wide compassion. Let your heart melt and your eyes rain in love of Him, O people !

4. PHYSICAL IMMORTALITY.

I prayed for an effulgent body that endures for ever against wind, earth, sky, fire, water, sun, Death, disease, weapons of killing, planets, or injuries possible for any other thing ; He granted me anon and I have such a body. Think it not a mean gift. O people, seek refuge in my Father

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who is the Lord of the Beatific Splendour
(that immortalises even the material body).

5. SELF GIVING.

Supreme Transcendent Lord than whom none is greater, Thou hast made Thy golden feet ever rest upon my head. Thou hast fed me with Thy fresh nectar ! Thou wouldst not leave me and to leave Thee I cannot ! Both of us are here thus united. If this is the conscious glory of Thy Grace, is not what happens thy act ? Tell me !

6. O SWEET HUSBNAD.

O delight of the cool shady tree that allays the fatigue of summer ! O Fruit given by that shade, O Delicious drink that streams there, O fragrant lotus on the bosom of that water, O gentle flower-laden breeze that plays on the terrace, O joy and

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enjoyment of that mellow breeze, O my Sweet Lord that espoused me while yet a playful child, O King of the world-play, be pleased to wear my garland of songs !

7. THE SUPREME DIVINE.

Hail Supreme Divine, Thou art all the world, the life therein ; Thou art the Light that is the Life of lives ; Thou art the vision of Truth untouched by disputations ; Thou art Deliverance ; Thou, the Eye of Real Knowledge, the effulgent heaven of Energy ; Thou art by nature the Transcendent ether, the peerless One, the manifestation of Bliss Consciousness ; Hail Supreme Satchidananda (Existence-Consciousness-Bliss) !

8. YOGA.

Thou art Yoga ; Thou art Realisation, Thou art the Master-Yogi ; Thou art

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the pure enjoyment that extends from Yoga ; Thou art the delight of enjoyment ; Thou art the Holiness that enjoys ; Thou art the pure sacrifice of Knowledge, the result of it, the Lord of sacrifice, the bliss that He brings ; Thou art the passion of lovers ; Thou art the dynamic Silence that hast destroyed all illusions... From that Silence Thou expandest Thyself, O Supreme !

9. OCEAN.

Boundless Ocean swelling with plenary abundance into which enter and dissolve all the several religions, O Hope that watches us from all eyes, O Celestial tree that spreads its shade above lovers to allay the heat of delusion, O Lotus Tank, O Moon, that rises to open the lily of our wisdom, Almighty, hail Supreme Divine !

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10. MASTER.

O nectar of beatific Splendour, O Divine that hast entrusted me into the hands of the supreme Mother of Grace to be fed with the food of beatitude, O Bliss that is the Reality, O Delight that hast raised me to a plane far above the world of ignorance, Master, Thou hast revealed to me all the great paths of divine attainment. Hail Verity that danceth in all, equally !

11. I CALL YE!

Ye mortals attached to castes, creeds, religious sects, vedic disputations, family feuds, racial wars etc., it ill becomes you thus to go on wandering in vain and die! There is but one Supreme Master who holds His dance of Wisdom in the virtuous fixed on the spiritual path. Behold His Effulgent Grace manifests openly to do its cosmic play ! Now is the hour ! I call ye !

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12. MORTALS !

Mortals, you waste time in expounding falsehoods ; you kill animals and eat flesh ; you clamour and dispute for nothing ; your delight is like that of the tipsy who, lamp in hand, falls into the dark pit and yet laughs in drunken fit ! You have a will ; yet you do not discern. Sinful mortals, does not the thought of dotage and death squeeze your abdomen ? It is hour that my Father comes to reveal the Truth ; If you care to come here you will attain a new life !

13. KNOW YE THE UNIQUE LORD !

Quoting the books of evanishing religions, you scream "*our* God, *our* God alone!" Detestful ! You know not that God is One and Unique ! What could you

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if the body of the five elements perishes ? You know not how to make the body imperishable. It is time that my almighty Father comes to save you ! If you care to come here you will attain delight !

14. DELIGHT OF THE DIVINE.

The cool moon spreads its ambrosial rays ; the extensive garden emits floral fragrance. The south wind blows. In the marble court-yard silvered by the nectarous moon, sweet music plays. Rose-water jets forth. Graceful damsels serve heavenly fool ; what a pleasure ! But all these pleasures, O Supreme gracious Lord, fade and fail before thy ineffable delight that swells and minglest with our sight, our body, life and the whole being !

15. OPEN THE DOOR !

O Lord, Thou art the One and the Many; upon Thy luminous Hill is the fount

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of nectar which I yearn to enjoy upon this material earth. Open the door, O Universal Being whose body is the luminous knowledge !

16. TURYA.

Upon the mount of Turya (Super-consciousness) extends a treasure-land ! Behold, yonder shines the jewelled-home in which the Divine holds His cosmic dance ! Behold the Seers that realise it ; then cheers ! The dead shall rise to life anew !

17. O CROWN OF SIDDHAS !

Crown of Siddhas, Lord of the cosmic dance, wouldest Thou not open the Divine Door to me removing all the screens of the lower planes ? Wouldest Thou not manifest to me Thy beautiful form of conscious Force vast in effulgence ?

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Wouldst Thou not grant that Truth-Consciousness by which my body, life, mind and heart shall overflow with the nectar of immortality ? O incomparable Personality unborn, wouldest Thou not possess me so that I can enjoy without day and night Thy union for ever ? Wouldst Thou not open Thy gemmed door and manifest Thy form of gold whose lustre is beyond degree ? Love devours and overwhelms me O King, I can suffer no more ! My Love swells beyond control, O King ! Wouldst Thou not possess me in the Superconscious plane and grant me Thy boundless delight ?

18. PASSION FOR THE DIVINE EMBRACE.

O Sovereign Siddha, did I desire from Thee like others, robes ? Did I desire food or wealth ? I desired, O loving Lord,

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nothing but Thy embrace ! Ah, my deluging passion knows no bounds ! " Come and embrace me, my Lord " I say. Let the world say anything ; I have lost all my bashfulness !

19. I ASPIRE FOR THY PLAY

O King of Siddhas, did I desire from Thee the coition which the false desire ? Did I desire ornaments ? Did I desire to see the heaven ? O Truth, I aspired only that thou shouldst play with me. That play too is the play of Knowledge.

20. PURE REALISATION.

People clamour for no good holding fast to the sects and religions that books tell ; alas, they turn to ashes, become dust putrified ! Did I think of dying like them in the wide world ? O Crest-jewel of Siddhas, I aspired only for the means of

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rising to the higher plane. Thou didst raise me to that plane ! Open the door there, O Master of the cosmic play ; grant me the blissful nectar and the pure realisation of True Integral Knowledge !

21. SOOTH-SAYER !

So that all the blind customs that celebrate as standard the fabrications of erudition shall be buried deep into the earth, so that the unconfounded spiritual path alone shall take root in the world and flourish for ever, Thou didst give me Thy Grace ! Thou didst instruct me that this unruffled hour is opportune for it. Pray come O Sooth-sayer that gave me the divine nectar melting the hard stony heart !

22. CASTES AND ORDERS.

Master of the Spirit, Thou hast taught me thus : " All the treatises upon

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the four-fold castes and orders of life are but child's play." They know naught that regard the caste superiority and the colour of the skin;" O Reality that revealed to me all that is worth seeing without wearing the colour of my feet, without wandering in vain, O King of cosmic dance that is manifest to raise to the higher plane those that have risen above the confusion of caste and colour, be pleased to wear my garland!

23. IGNORANT CASTES CAST AWAY.

After manuring the dry fields, at the opportune hour, with the book-rubbish of ignorant caste-principles, after throwing into the pit and burying under earth all the confusing customs of the sectarian creeds, faiths, religions and orders, Thou hast made me play, for the prosperity of

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the benevolent ethics of the Pure Spiritual path, on the way of Thy Beatific Light leading to the Assembly of Divine consciousness ! Thou, my God art, O Vast Splendour of Grace !

24. THE DEATHLESS PATH.

Thus didst Thou teach me O King : " Up to now, in the name of so many sects and religions a destructive order had predominated. That is why, ignorant of the proper way, people died and died caught in the thick gloom. Therefore cast away all these frivolties : There is a universal path ; that is the Pure Spiritual Path which accords the fresh nectar of immortality. Lead the world through that !" Hail Supreme Lord of the World-play ! Hail sovereign Master of the Spirit !

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25. MY ASPIRATION.

This is my aspiration, my Lord:—I must have the joy of founding a harmonious, pure, spiritual commune of excellent souls. I must raise for the *sangha* (commune) a temple. This Divine Commune must prosper unto eternity. In that Sangha I must sing Thy glory to my heart's content and dance in joy !

26. REWARD.

Thou didst instruct me thus, my Lord : “ To thee we gave freedom ; We have entered into your pure saintly body and dwell in your salutary heart ; we have given you the joy of union ; live immortal ; get as a reward the vast Beatific Splendour ! Cherish the golden assembly and the commune of spiritual consciousness ! ” Hail unto Thy glory, O Divine !

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27. YE MONKEY, MIND !

Ye devilish monkey, ignorant fellow called Mind, take care not to delude me thinking that I am like others ! If you could remain amicably just as I say, be so. If you do not mind my word, I shall not allow even millet's space for your influence ! Before the laughing world, I will subdue you in a second by the Divine Grace ! Have you not known me in your wakeful moments ? Whom do you think I am ? I am the good son of the King of the Gnostic Assembly !

28. YOU BUFFOON, MIND !

You buffoon, mind, showing many faces, agitate not, confound not ; jump not often vainly at all appearances. Your jumping shall not prevail ! Obey my will ! You are trivial, a drop on the grass ! Me,

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know you not? I am the great son of the Great Master that danceth in the assembly of Divine Consciousness?..... You prankish fellow, wander not; Know, clarify yourself and be like a picture fixed to one place! If you move a bit you perish at once!

29. I CALL

Unable to witness the monkish tricks of this sinful mind, I disdained home and wealth and the worldly ties. To Thee I offered my body life and worth. Replete with love, I strive towards Thy Grace, O Lord of Blissful Energy! Thy will I know not; I call Thee oft unto weariness! Time is ripe, my Lord, grant me Thy luminous Ambrosia!

30. HINDER NOT!

Thou didst give a master-key into my uninformed hands saying: "Into this box lies idle, enormous treasure; possess

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it." Anon, I open to take the wealth.
Hinder me not; I cannot bear a moment's
delay. For every moment's delay, I will
multiply the interest million-fold and by
my word, get the whole sum from Thee,
O Thou that dancest in the jewelled Hall
of Wisdom !

31. FORGET ME NOT!

Could I forget Thee? The moment
I forget I cease to live! I adjure! Would
You forget me? Then, O Father, what
shall I do, where shall I go, to whom shall
I speak? Lord, kinder to me than a mother,
even if *Thou* wouldest, Thy benevolent
Universal Grace shall not forget me. With
this faith I am happy here; forget me not,
my Lord, but favour me with Thy Divine
Light. The time is ripe!

32. SURRENDER!

I cannot move and lift a straw; I

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breathe upon earth by Thee O King whom all hail as the Omnipotent! No right have I for immortality! Grace, pray have all rights over me, *now!* If you say "Afterwards!", upon my word I cannot bear to wait. This is my grand desire!

33. I CANNOT BEAR!

I cannot bear the pain, not a bit!
I shall not fear henceforth! I grasp Thy feet for succour. I shall not leave my grip, I shall not be deceived, remember, I shall not lose my hold! True; even at Thy command I shall not pervert myself, I, devoted to Thy feet! Nor would I listen to others' words! I shall cherish in my heart none except Thee that playest luminously in the Assembly of the wise! And I shall not perish! I am one transformed by Thy blessed Grace.

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34. GRACE, O GRACE !

Am I not one of the family of devotees
that come by unbroken lineage even like
the plantain that suckes from one root ?
Is it your heart's pleasure that this poor
wretch should suffer thus ? Is this proper,
is this justice, is this righteous ? O Bene-
volent dancing in the jewelled and gemmed
Common, am I not Thy son ? Art Thou
not, fortunately, my Father ? No more
could I brook the sufferings of the timid
creatures in this world ! Grant, O grant,
anon, The Light of Thy Grace !!

35. O PEOPLE !

People, are you strangers ? Am I not
your friend ? Would I speak hard words ?
Nay ; I would speak only lasting words.

I took refuge in Him ; granting the
nectar of His Grace, He raised me up ;

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and there He gave me absolute bliss ; such a supreme Master is going to incarnate in the beautiful universe to do wonderful deeds ; those holy days approach ! The time is opportune ! Come O people, come quick as I expect !

36. REALISATION.

I crossed the sea. I transcended the shore. I found out the Temple. The door opened. I saw all visions. I drank the immortal nectar ; and by the Light of the Divine Grace became aware of all knowledge. I got the Gnostic form. I got immortality. My body is satisfied ; my life is satisfied and my heart is all delight ! I am full with the *Substance* that I am ; *I am as I am* ! All the Divine Powers that remove pain and misery prosper in my possession ! All these are the act of the Grace of the Divine who is the Universal Dancer !

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37. WORSHIP THE ONE!

Members of the Spiritual Commune,
I bow to Thy feet and declare, please
listen! In my path, consider me as one
among you. Worship only our Almighty
Divine Lord! Like those of trivial paths
do not be deluded by saying something
differently. The pure blissful Lord, Self-
Existence, the absolute Joy is the unique
One. Upon His word, upon my word
come here and see !!

38. BEATIFIC VISION.

What wonderful manifestation! What
wonderful views met my eyes in the
shining Golden Assembly! I saw an efful-
gent hill and there appeared a street;
there was a mound; I went up; I came
to a side room which led to a seven-planed
hall. Ah what wonders did I see in those

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seven planes ! What a wealth of saphires, emeralds, diamonds, corals, pearls, rubies, crystals ! I saw there a golden column ! As I ascended, lo, thousands of Female Energies came in view ! They gave me strength to mount further ! Reaching the top, lo, I saw many a temple. I boldly entered the towered gate. There crores of Shaktis and Shaktas shined like diamonds and rubies. They led me to a holy temple at whose gate two were standing male and female ! Going further, my Mother, blissful Mother, was there ! I saw Her, had Her Grace, drank nectar. By Her Grace, at last, I stood before the Lord of the cosmic play ! Lo how can I mouth the marvel of His Presence..... !

39. MY DAUGHTER ENTREATS !

The daughter that I begot by Grace appealed thus to her Lord :

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I have no desire for earth or wealth !
I yearn for Thy embrace ! Forsake me not
for my passion ; I have not the lustful
mind !

40. IDENTIFICATION.

I shall not attach myself to aught else ;
I have identified myself with Thy Supreme
Grace-Light for it embraced me ! I who
am to live up the hill (of superconscious-
ness) shall not rot in this pit of misery,
O benevolent Lord that dansest in the hall
of my heart !

41. IF THOU LOVEST.... !

Attachment to her native place, to her
body, her life, to her material possessions,
attachment to her parents and relatives she
has none. She has been possessed by a
strong passion for Thee. In consequence,
she raves like a crazy woman that has drunk

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wine. Other names torture her like an iron pin that pricks the ear. The whole country knows her story. But if Thou really lovest her, kindly open Thy mouth and tell a word. O great Master, dazzling in the eternal assembly shining with gems!

42. SEE ME, DAMSEL !

O Mother, in yon residence made charming by the swanlings, that Beautiful One plays gathering an assembly! He saw me go there and play dice with my life-like friend. He came there and addressed me thus: Look at *me*, O damsel roaming about seeing spectacles in the town without peeping into thyself to find there *myself*! Saying so, lo, He caught hold of my hand, O Mother!

43. ALAS I KNOW NOT !

Is it due to lack of maturity on my part? Or is any tribute still due? Is it

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lack of intimacy or any act of perfidy ? Or is it due to the dual illusion ? Or can it be my egoism ? Is it due to me, to others, or to any other cause ? Alas, I could not comprehend ! Mind, my maid, has become my enemy stopping all friendly intercourse. The supreme Grace, the Mother that brought me up would not even look at my face ! All the damsels in my King's temple flourish in happy comfort ! Our Nataraj, Lord of the cosmic play, a genius, I could not catch.... His idea !

44. UNION.

I do not catch a wink of sleep ; even if I sleep, my heart enjoys dream-union with my husband ! Countless are such dreams ! My Lord of vast effulgence whom thought cannot comprehend, gives me the delight of His embrace without day and night ! 'Earth sleeps ; hill sleeps, the rest-

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less sea sleeps; all other things in the world sleep; but our girl does not sleep' say mothers gladly. Women feel shy. Poor souls, they have not done the great *tapasya* that alone can vouchsafe such a joy!

45. I DESIRE NOT!

To die there is no desire nor to *be*. thus. I desire not at all, to be born henceforth! There is no ambition to be hailed by all the world : "Behold the great man. behold the great man!" I do not desire to work out miracles! I am not inclined to renunciation nor do I like to sleep thus in misery!

46. EQUAL VISION.

Behold the equal-visioned that help the living beings with compassion, all their deeds, I have known, as an act of the Divine Grace! My heart feels rapturous

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here to serve those harmless, virtuous, holy ones! O how my mouth waters to hail their glory!

47. DESIRE.

In company with the chosen ones of the Spiritual Commune, I wish to possess a vast sublime love, true knowledge, the morality that merits a holy assembly, and an immortal life in the matter. I wish to sing daily the joy of Thy mystic dance in the hall of Super-Consciousness and thy dance in the golden hall and dance in ecstasy! I wish to bring delight to all that live in this beautiful gathering! This is my aspiration, Lord.

48. MY SOLICITATIONS!

Father, deign to hear my solicitations and grant them: — I must do benevolence to all living beings. To any world, any

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clime, anywhere, I must be able to go to
hail Thy divine glory, my Father! Thy
Grace-Light must be led to the luminous
exaltation of the pure Bliss-cult path to an
ineffable higher plane! Pray, forbear any
mistake that I commit! O Master, I want
a state of inseparability with Thee!

49. ONENESS.

Deign to hear and grant my entreaty,
Father:— I must have the inner delight
of the Beatific Light! I must raise the dead
to life anew here and make them servants
of the holy communion. The world of
Nature must go on by the harmony of the
equal, the high, the low and all. I solicit
the joy of my oneness with Thee my Lord,
in a form that cannot be destroyed by any
means!

50. O MAD WORLDLY MEN!

You would boast; “Behold we live

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in attachment and have big hoards ", but would never regard the Author of the world with your eyes or your mind ! You promenade the streets with silk and jewels ; but you would not even look at the hungry man that comes to you. You observe ostentations with flourishes of drums and trumpets! But you would not mind any good purpose told you politely ! You know not how to count eight and two together ! Fie upon your pretensions, you wordly-mad !

51. YE WORDLY-MAD !

Scorched by the quenchless anger, you walk boldly in the world ! You stand perplexed, following persistently the way of the mind ! Alas, you go down instead of going up ! O wordly mad, you live like a flower without fragrance !..... You blind your eyes and walk in the dark hell of lust !..... You know not the Father and

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the Mother !..... You rush towards the sin that drags you down !..... You keep to the path of extracting interest upon interest and you know not how to enhance the spiritual interest! You command boxes after boxes of wealth but would not turn your eyes upon the hungry ! You would not give them even cold conjee (Rice-water).... !

You tell one thing to the face and at the back the contrary !! You make bundles of bad acts. O what are you going to tell before the judgment of Death ?.... O wordly mad, you live here embracing falsehood !.... You do evils horrible to do ! You speak hard words horrible to utter ! You adhere to bad things horrible to approach ! You have come to lead a conduct horrible to lead ! Alas you know not how to think with raining eyes upon the Master that guards you even like the eye !.... O wordly mad, fie upon your pretensions !

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52. THE SONG OF EQUALITY.

I have known that all beings form a holy universal Communion in which Thy unique Self holdeth cosmic dance! I have ceased from all errors; I have attained all virtues; I have realised THE ONE capable of all divine works. I have blossomed into a new being, heart fully ripe, hair horripilating in rapture! I sing the song of Divine Equality so that the crop of Spiritualism shall flourish, so that all countries shall be happy!

53. NON-KILLING.

Be he potent enough to transform man into woman and in a trice, the feminine form into the masculine ; be he mighty enough to raise the dead to life again : If he, without compassion, against their protestations, intends to kill the tender living beings and eat their flesh, upon the word of

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my Master, upon the word of my effulgent Shiva, such a man cannot pass for a sage !

54. COSMIC CONSCIENCE.

All the world is in my hands. All lives are my life. All knowledge is my knowledge ; all arts are my art ; all enjoyments are my enjoyment ; all delights are my delight !

55. JOY OF EXISTENCE.

Mine is the Temple-hall of Consciousness ; mine is the golden assembly. Mine is the word that the celestials and the Trinity speak. The woes of birth are no more !

56.

Mine is the sway of the Effulgent empire of the Divine ; mine is the word that the Vedas and the Agamas speak ; The pangs of birth are no more ! What reproach have I in this existence upon earth.

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57. UNIVERSAL LOVE.

Behold them that regard every being as their life without the least feeling of difference (separative ego), behold them that, in inner tune with all, are happy in that universal love, their heart, I comprehend, is the place where my Supreme Master danceth in the form of pure Consciousness ! My heart swells with aspiration to serve the feet of those great souls !

58. SUPPLICATION.

Wonderful Lord of vast beatific Splendour, Almighty Divine, grant this our supplication :—

From today for ever, liberate our mind from all formalities, volitions, castes, creeds and all differences born of religious dogmas and sects.

Let the unity of existence in free communion with the Divine Spirit (Divine

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Communism), which is the master-aim of our Pure Spiritual Path, be fulfilled in us for good, integrally, universally, in every way, in all its details! Hail boundless Grace!

59. ECSTACY OF LOVE.

Come, O People of the world, let us think and think, feel and feel, melt and melt! Come let us drench and drench our body with tears flown from the brimming fount of Love! Let us paint and paint His form and hail, "O gracious Nectar, sacred treasure, King of gnostic dance, my righteous Lord!" Then behold we live a vast deathless life! Believe, O people, I do not play in rhetorics, I do not utter falsehood; I tell the straight truth; it is time that you enter the Golden Assembly, the commune of Divine Consciousness!

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60. HAIL DIVINE MASTER !

O Plane of Consciousness beyond the reach of the Vedas that proclaim Thee as the One and the Many, O Height that I have been able to climb (by Thy Grace), O Supreme Truth that hast taught me to change the nauseous religions and to establish one Universal path, Thou givest to those that give themselves to Thee in utter love, all the wealth of this world and the heaven. Thou enablest them to enjoy eternal Bliss; it is Thy nature. Hail O Supreme Lord of the cosmic play, that hast saved me by giving me immortality, hail Divine Master !



TEACHINGS OF THE MAHATMA

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1. My determined effort is to immortalise even this material body and manifest spiritual bliss in existence.

2. All egoisms, all notions of I and mine, self-will, separative individuality, all personal rights over the body, enjoyment and existence must be given up. Then alone the freedom of living in the Divine Grace is possible.

5. O friends that have got this human body rare to get, I feel the rapture of a Truth-Consciousness that has enabled me to possess a knowledge not yet known, to possess unknown qualities, that has enabled me to see unknown wonders and to do unknown miracles! My strong desire is that you should also attain that. UNIVERSAL SPIRITUAL COMMUNION—

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is the way ; that is the aim of the Pure Spiritual Path revealed to me. That is my passion ! With that passion I address you !

4. The Divine is the Self-Existent Bliss ! Through His Grace-Energy (Chit Shakti) He creates all the worlds, all planes, all the female energies (Shaktis), all the shaktas, all things, all lives, enables all acts, inspires all aspirations. It is He through His Conscious Force that manifests the beings, makes them live, removes their flaws, perfects them and prepares them for His manifestation ! He is all in all, All - merciful, Almighty, Unequalled, the Lord of the vaste Beatific Splendour. He is unique. He can be known only through the Truth-Consciousness !

5. Love the Unique One, know Him, attain His Grace ! Then you can have an immortal life in the Divine Truth

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full of His entrancing Bliss. Ignorant of this supreme Truth people are deluded into all mental constructions, imaginations, religions, dogmas, and sects ! Lo they decline hence and die in vain !

6. Twentynine years from hence, all differences of sects, religions, dogmas, shastras, formalities, castes etc. shall go away and the Pure Spiritual universal path alone shall prosper. This is the Divine Will. (This was told in the year 1872).

7. The Divine that is going to manifest, is not any of the type of divinities,, devas, yogis, devotees, Jnânis etc., described in the shastrâs and the purânâs. He is the Supreme Lord that fulflls the expectations of all the above. If this is the Truth, I shall have, I have, I have had, His Grace ! Believe, O people around me, you too shall have His Grace ; you have it ! Fear not !

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8. I am going to close this door to day ; I shall remain in this room not more than a fortnight ; doubt not ! Open not this door ! If you do so, you will see only void ! I am now in this single body ; I shall be in all bodies ! I shall go to every clime ! And at last I shall come with the Pure gnostic Sound body (Pranava Jnâna Sharîra) ! Waste not your time, O people, worship the Divine Light ! Melt and melt in love ! Meditate and meditate ! (Final words, January, 1873)

9. Be united here, with the belief that there is the Almighty One who shall manifest to grant all humanity immortal life in the Spirit ! Have faith in this spiritual attainment ! Worship harmoniously ! Take care to forget all mutual hatreds and acrimonies born of the perversion of circumstances ! Live in mutual love and

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orbearance, in ceaseless communion with the Divine. Up to now was the day of the *Karma siddhas*; therefore so many sects and religions prevailed. The day of the *nana Siddha* is imminent. Hence all castes and religions shall disappear and the pure spiritual gnostic life alone shall prevail. Have no attachment to religions, sects and the divinities which they hail. They have their time-limit. If you have the least attachment to these sectarianisms, you cannot attain spiritual life. Without that spiritual attainment nothing can be attained here. Therefore, O people, leave off castes and creeds, leave them off completely and fix your faith in the Almighty Divine alone and worship Him with the Truth-Consciousness!

10. Contemplate upon the inner spirit! Through act, word and money, help others. Hail the Divine glory. Reflect

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upon the Truth of Atman, the Spirit. Confess your flaws and littleness before the Divine and pray. Thus shall the Matter be purified!

11. Strive ye after the Divine attainment alone! Pray, meditate, melt in love for the Divine! Thus shall fall the green vital curtain that hides your true knowledge! Rise above the considerations of the Vèdas, Purânâs, Ithihâsâs and other scriptures that we have had, heard, and seen hitherto! For they have buried the Truth of the Divine in conventional terms, and human attributes. To the Omnipresent Divine, they give a location such as Kailash and Vaikunta; they give Him names, forms, vehicles, weapons. They have made people believe that these are the true aspects of God. He that originally hid the truth of the Divine thus was a very clever man and his trick has not yet been

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found out nor the door that he closed unlocked. Such an able man has not yet come.

12. Their one-sided mind has devised many a Karma-siddhi and to attain something of them one has to make long efforts. If you consider them you will lose sight of our Divine aim. If you lose your Divine aim our great purpose cannot be achieved. We have no time for these Karmas and their result is trifling !

13. "Know, my son, that all book-lore is illusion; and see my acts in the Light of my Grace." Thus was my Master pleased to say !

14. Universal compassion is the quality that raised me high. Compassion comes by seeing the One in all.

15. By gentle words, by rebuke, by prostration, by giving something, by praying

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to God or by any other means, I will bring round the unrefined. You must also do likewise to turn people towards the spiritual aim.

16. Turn not your regard even towards Vedanta or Siddhanta. They too have much confusion. They cannot manifest the Divine in the matter. Without integral realisation, the Divine cannot be known. Unless you taste a thing you cannot know its sweetness. The Divine must be seen and felt as He is! Aspire, aspire!

17. O ye that make holes in the nose and ears for ornaments, if such are necessary, would not God have created you with such holes? Reflect, reflect!

18. This is my last word: Have no faith in the inventions of sectarian religions: have no regard for the conceptions of hell and heaven. To regain the Divine

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in the Self is our great purpose. The Divine has given me a great word. (Mahavâkya), so that all of you can attain supreme Bliss. I refer to the Mantra that He inspired in me.—SPIRITUAL COMMUNISM (Unity of existence in communion with the Divine Spirit to which every one has a right). The Divine has revealed me two sadhanas for it, the two mantras. The vast Light of the Divine Grace, and the wide compassion for all lives. Knowledge bearing a universal compassion bestows Integral Bliss here. One can realise that to which he holds fast. Hold fast to the words, *Supreme Grace-Light* (Arutperun jyoti), *Universal compassion* (Tanipperunkarunai). To day I hoist the flag of the Spiritual Path, the flag of Spiritual Communism. The age for the Spiritual Truth has dawned! This flag is a symbol of the psychic cord that

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runs between the navel and the centre of the eye brows. Above that there is a golden membrane ascending and descending. The colour of our standard symbolises it. You scarcely understand the truth of my saying. But I have raised the flag and hence forth all shall know the truth. The former ones have hidden the Truth throwing mud upon it! The Divine shall reveal you the Truth now. Know ye the Truth! Have universal compassion! For which communism is necessary. When the Divine manifests, you will have all prosperities, all blessings. Here the Divine shall manifest and this place shall do thee a trillion fold more than what your father, mother, brother and friends have done! This is true, true, true; this is the Divine command!

19. These are the important disciplines of the Spiritual life:—

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Have compassion for all the 8400,000 species of creatures that live in the universe. One Spirit, One Atman exists in them. Regard teem as a commune of the Atman or the Divine Spirit. The Divine is the Inner Light in them. Have integral union with that Divine Spirit in all.

Leave off all differences of castes, creed, religion, family, lineage, scripture, country, high, low etc.

Follow the self-law which is natural ; keep your mind always in communion with the Divine Consciousness and do not divert it from the Divine thought.

Do not think much of your self nor judge others defects, nor get angry with any. Be angry with the hostile suggestions in you. Hear holy prayers and devotional songs and do not listen to uncouth sounds. Do not touch impurities. Speak and walk

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gently. Eat to the measure. Do not lose yourself in the desire of gold, sex and worldly possessions. Turn heart and soul towards the Divine. Self-knowledge, devotion, universal compassion, equal-vision, control of thought, word and deed, truthfulness, gentle words, helpfulness, prayerfulness—cultivate these good qualities.

20. Compassion to lives (Jîvakarunyam) brings you the Grace of the Divine.

21. Practise holiness: consider other women as mother or sister; control sex desire; covet not another's possession; hurt not; wound not; do not be jealous of others. Do not tell tales; be truthful; pray and meditate.

22. People commit sins owing to delusion, forgetfulness of the universal-self, owing to greed, selfishness, egoism, pride of wealth, partiality, ambition for fame and

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name. Be guarded against all these evils. Detach yourself from the company of the sinful and think of the Divine Grace constantly.

23. The Pure Spiritual-Path (Shuddha Sanmarga) is above Vedanta, siddhanta, Bhodanta, Nâdânta, yogânta and kalânta. It is the eternal path of the eternal Spirit.

24. The sanmarga does not accept the sects and religions of old. Castes and religions are great impediments to its progress. It is based upon the Spirit and has for its principle, Divine Grace and universal compassion. Patience, forbearance, non-injury, peace of mind, self-control, sex purity and Jîvakârunyam (compassion to all creatures) are its disciplines.

25. *Sanmarga* can be well understood only in the superconscious state. *Sat* is the Divine Spirit, Absolute Perfection,

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Light of lights, Bliss, the essence of all. *Marga* means the path, way — the way of attaining the Truth of Sat. The attribute *Shudda* signifies absolute purity of the Path free from the colour of the former sectarian religions. The path is based upon the Divine Spirit and aims at its realisations. Hence know the vast significance of the *Shudda Sanmarga*, the Pure Spiritual Path.

26. Leave off all other attachments ; worship the Divine Lord alone. Ever remember the holy feet of the Master — that is the cult of immortality.

27. Those who have left off all attachments to religions and sects, those who have control over anger and sex-desire, those who do not kill nor eat flesh, are fit for the Pure Spiritual Path.

28. The Atman is effulgent ; it is above the front. It is white and golden.

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Seven curtains hide this Atman: black, blue, green, red, yellow, white, and mixed.

29. Excess in food, sleep, copulation and fear—these lead to the decay of the body. Body is the lamp, of which blood is the oil, semen is the wick and the Atman flame. Preserve the body like the lamp. Human body is the instrument of God-Realisation; hence take care!

30. Eat when you are hungry. Do not sleep during the day time. Sleep on the left side. Take great care to preserve the sex energy which must be sent out only for procreation. To keep the *prana* running in the centre is the means of preserving the sex energy. For family people once in a fortnight. Cultivate conscious sleep and be wakeful against bad dreams.

31. Remove fear, care, anxiety, laziness, anger, envy, hard words, quarrel. Take

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care not to waste the *prana*. The calls of nature must be at once answered. Waste not the sex power; secret vices must be stopped. Rest a while after meals. Keep the heart cheerful.

32. Your Atman is the camphor of Intelligence above the front of which Divinity is the flame. Commune, unite, identify with it. Love the Divine sincerely and love the universe of beings equally.

33. To see the Divine Presence in every being is real devotion. Purity of the inner instrument (Antakkarana) is necessary for this devotion. Compassion is universal love. Grace is the key to Divine Realisation. Grace comes by fervent love and compassion.

34. Yoga sadhana must be taught to women. They must be equally educated. There is man in the ~~woman~~ and woman in the man.